

Ṣaḥīḥ al-Bukhārī (Arabic: صحيح البخاري), is one of the Kutub al-Sittah (six major hadith collections) of Sunni Islam. These prophetic traditions, or hadith, were collected by the Persian Muslim scholar Muhammad al-Bukhari, after being transmitted orally for generations. Sunni Muslims view this as one of the three most trusted collections of hadith along with Sahih Muslim and Muwatta Imam Malik.[1] It is also used as an authentic hadith collection by Zaidi Shia Muslims.[2] In some circles, it is considered the most authentic book after the Quran.[3][4] The Arabic word sahih translates as authentic or correct. [5] - [https://en.wikipedia.org/wiki/Sahih\\_al-Bukhari](https://en.wikipedia.org/wiki/Sahih_al-Bukhari)

Sahih Muslim (Arabic: صحيح مسلم, ṣaḥīḥ Muslim; full title: Al-Musnadu Al-Sahihu bi Naklil Adli) is one of the Kutub al-Sittah (six major ahadith collections) in Sunni Islam.[1] It is highly acclaimed by Sunni Muslims[2] and considered the second most authentic hadith collection after Sahih al-Bukhari, as well as Zaidi Shia Muslims.[citation needed] It was collected by Muslim ibn al-Hajjaj, also known as Imam Muslim. Sahih translates as authentic or correct.[3] - [https://en.wikipedia.org/wiki/Sahih\\_Muslim](https://en.wikipedia.org/wiki/Sahih_Muslim)

As-Sunan as-Sughra (Arabic: السنن الصغرى), also known as Sunan an-Nasa'i (Arabic: سنن النسائي), is one of the Kutub al-Sittah (six major hadiths), and was collected by Al-Nasa'i.[1] - [https://en.wikipedia.org/wiki/Al-Sunan\\_al-Sughra](https://en.wikipedia.org/wiki/Al-Sunan_al-Sughra)

Sunan Abu Dawud (Arabic: سنن أبو داود, Sunan Abī Dāwūd) is one of the Kutub al-Sittah (six major hadiths), collected by Abu Dawud.[1] - [https://en.wikipedia.org/wiki/Sunan\\_Abu\\_Dawood](https://en.wikipedia.org/wiki/Sunan_Abu_Dawood)

Tafsīr al-Jalālayn ("Tafsir of the two Jalals") is a classical Sunni tafsir of the Qur'an, composed first by Jalal ad-Din al-Mahalli in 1459 and then completed by his student Jalal ad-Din as-Suyuti in 1505, thus its name, which means "Tafsir of the two Jalals". It is recognised as one of the most popular exegeses of the Qur'an today,[1] due to its simple style[1] and its conciseness: It being only one volume in length. An English translation by Aisha Bewley was published in 2007. - [https://en.wikipedia.org/wiki/Tafsir\\_al-Jalalayn](https://en.wikipedia.org/wiki/Tafsir_al-Jalalayn)

Tafsīr al-Qurtubi (Arabic: تفسير القرطبي) is a preeminent classical work of Qur'an exegesis (Arabic: tafsir) in 12-volume by the famous classical scholar Al-Qurtubi[1] Tafsir al-Qurtubi is also known as

Al-Jami'li-Ahkam or Al-Jami' li Ahkam al-Qur'an or Tafsir al-Jami' .[2]

The basic objective of this tafsir was to deduce juristic injunctions and rulings from the Quran yet, while doing so, al-Qurtubi has also provided the explanation of verses, research into difficult words, discussion of diacritical marks and elegance of style and composition. The book is in twelve volumes and has been published repeatedly.[1] - [https://en.wikipedia.org/wiki/Tafsir\\_al-Qurtubi](https://en.wikipedia.org/wiki/Tafsir_al-Qurtubi)

The History of the Prophets and Kings (Arabic: تاریخالرسوالملوک Tarikh al-Rusul wa al-Muluk, popularly known Tarikh al-Tabari, Persian: تاریخ طبری) is an Arabic historical chronicle written by Persian[1] author and historian Muhammad ibn Jarir al-Tabari died 310H (838-923) from the Creation to AD 915, and contains detail concerning Muslim and the history of the Middle East. A al-Sila, appendix[2] or continuation,[3] was written by Abu Abdullah b. Ahmad b. Ja'far al-Farghani, a Turk student of al-Tabari.[4][5] - [https://en.wikipedia.org/wiki/History\\_of\\_the\\_Prophets\\_and\\_Kings](https://en.wikipedia.org/wiki/History_of_the_Prophets_and_Kings)

### **Ibn Ishaq, Muhammad:-**

His full name is **Muhammad b Ishaq b Yasar**, born in **Madina** about 85AH/ 702CE and died in **Baghdad** 151AH.

**Ibn Ishaq** was born in **Madina** approximately 85 years after **Hijra**, which is approximately 704 CE. He is thus considered one of the **Tabi'in** and he is reported to have met **Anas ibn Malik**. He worked in **Madina** until the **Abbasids** replaced the **Umayyads** in the caliphate (750). After that he is reported at various places in **Iraq** and **Iran** and he died in **Bagdad** in 768.

He was the first author to write **Sirat Rassoul Allah/ Biography of Muhammad**. His grandfather, **Yassar** was a **Christian** captured by **Khalid b al Walid** in **Aynul Tamar** in 12AH who became a slave to **Qays b Makhrama b. al Muttalib b. Abdu Manaf** who was manumeted after he accepted **Islam**. His father **Ishaq** and uncle **Musa** were well known traditionists paving the way to **Muhammad** as a writer and author.

It is clear that **Muhammad** must have devoted himself to study and research the apostolic tradition by attending lectures in **Egypt** and then returning to **Madina** to collate and arrange all the materials that he had accumulated. In his days, many of the most important traditionalists such as **al Zuhri and Yazid b. Abu Habib** quoted from him and thought very highly of his knowledge and authority.

**Ibn Ishaq's** monumental biography of **Muhammad** the **Sira** was based - besides others - on many of the reports about **Muhammad** from books written by several different authors called **al Maghazi** which described the stories of the raids conducted by and on behalf of **Muhammad**.

The original book has not been found but its contents were traced through other contemporaneous authors who copied his book such as **Ibn Hisham**.

Early **Muslim** historical writing was primarily concerned with the biography of **Muhammad** (*Sirat Rasul Allah*) and the first wars of **Islam** (*Al-Maghazi*). **Muhammad Ibn Ishaq** related the first known biography (*Sira*). This work no longer exists in its original form, but has been preserved in at least two recensions, one of these recensions being authored by **Ibn Hisham** (with many revisions), as well as by **Al Bakka'i, al Tabari, Yunus b. Bukayr, al Athir, Al Qarawayoun** (in Fez, Morocco) manuscript, etc.; thus **Ibn Hisham's** work represents one of the best existing authorities on the life of **Muhammad**.

The **Arabic** text was published at **Gottingen** in three volumes by **F. Wustenfeld, 1858-60**, and a **German** translation by **G. Weil, The Historian of the Caliphate**, appeared at **Stuttgart in 1864**. It is this latter work which is perhaps better known in the **West**, and is now more conveniently read in the **English** translation of the late **A. Guillaume**.

**Alfred Guillaume's** English translation is a masterful attempt at the reconstruction of **Ibn Ishaq's** work. This was produced largely by translating what **Ibn Hisham** reports from **Ibn Ishaq**, adding quotations from the latter that are included by **al-Tabari** (mainly the material that **Ibn Hisham** omitted) and placing **Ibn Hisham's** comments on **Ibn Ishaq's** work at the end of the translation in a section called "**Ibn Hisham's Notes**" (pp. 691-798). The page numbers suggest that **Ibn Hisham's** comments constitute about 15% of his recensions of **Ibn Ishaq's** work.

**Ibn Hisham's** (d.833) work contains information concerning the creation of the world, **Biblical Prophets**, and the advent of **Islam**. The actions and deeds of **Muhammad** are meticulously noted, and his battles described in great detail. **Ibn Hisham's** *Sirat Muhammadrusul Allah* is considered by **Dunlop** as one of the best existing authorities on the life of **Muhammad**.

We do not know if **Ibn Ishaq** ever wrote a "book" in the ordinary sense of books. What has come down to us seems to be from the notes taken by his pupils. The standard source is now the "*Sirat al-Nabi*" ("Life of the Prophet") of **Abd al-Malik ibn Hisha** (died 830, 835 or perhaps much later) which is a systematic presentation of **Ibn Ishaq's** material with a commentary by **Ibn Hisham**.

This should be supplemented by the extracts in **al-Tabari** and other authors. For example, the story about the **Satanic Verses** was not reported by **Ibn Hisham**. But it was repeated by **al-Tabari** and others. **Ibn Hisham** makes no secret - in the **Introduction** to his book - of the fact that he omitted some of the material **Ibn Ishaq** included that reflected negatively upon **Muhammad's** character.

The part of **Ibn Hisham's** work due to **Ibn Ishaq** is now usually called the "*Sirat Rasul Allah*" ("Life of Allah's Messenger"). **Ibn Ishaq's** work originally consisted of three almost equal parts. The first was a history of the world up until the beginning of **Muhammad's** ministry. The second was an account of **Muhammad's** work in **Mecca** and the third was an account of his work in **Madina** and his death.

The **first part**, the **Mubtada' (Mabda')**, one has to go to the **Tafsir** and **History**, which is actually based upon the **Hebrew Bible**, from **Genesis (In the Beginning/ Mubtada')**, the beginning of **Creation story**. Unfortunately, **Ibn Hisham** was not interested in these stories and jumped directly to the story of **Abraham**, considered by the followers of **Muhammad** as the ancestor of **Muhammad**. Much of this part it is lost. What remains is based on **Arabic** traditions and the **Jewish** scriptures. **Al**

**Azraqi** for example, quotes some passages from the missing section in his **Akhbar Mecca**.

The **second part**, which is often called **al-Mab'ath**, begins with the birth of **Muhammad** and ends when the first fighting from his base in **Madina** takes place. It is a collection of prophetic hadiths, especially about the events behind the revelation of one or another verse in the **Quran** (the division between **Meccan** and **Madinan** suras), lists of significant persons (for example, the earliest **Muslims**) and poetry. **Ibn Ishaq** does not attempt a chronology, but he does arrange his material in a logical sequence.

The **third part** consists of a careful month-based chronology (which falls apart at the end) and the campaigns **Maghazi** (**Ibn Ishaq** counts 27, but he stretches the meaning of campaign) made by **Muhammad** from his base of operations in **Madina** are carefully embedded in this chronology. But before this campaign literature there is a copy of the document called the **Constitution of Madina** and an extensive section of **Tafsir** and **Hadiths**. **Tafsir** also occurs several times embedded in the campaign literature. The campaign literature itself includes extensive poetry and lists of persons involved as well as description of battles or why no battle took place.

The **Tafsir** is among the earliest in **Islam** and the **American Quran** scholar **John Wansbrough** classifies it as **Haggadic** in his most primitive subset of the **Tafsir**. That is, it is primarily devoted to passing on a narrative.

The campaign literature is followed by an appendix describing campaigns made by other Muslims under **Muhammad's** directions and a relatively brief account of his death and succession by **Abu Bakr**.

There are about **600 Hadiths** in **Ibn Ishaq's** collection and most of them have what appears to be acceptable isnads. But the later hadith collectors rarely used any material from the **Sira** (because of **sectarian differences**). There are almost as many poems as hadiths, but later commentaries tend to view them as worthless because they feel so many of them were **forged** (by **Muslims**).

**Alfred Guillaumme**, translated it in his own monumental work "**The Life of Muhammad**" which is quoted in many instances in my thesis. Although he was the nearest of the traditionists to the events that pertained to the time of **Muhammad** and hence to the '**truthfulness**' of what he wrote, several of the **Muhammadan** theologians reject his authority for several reasons:

- (a) That he was a **Shi'i** favouring **Ali** over all the other contenders to the **Khilfa**
- (b) That he held the view that **Man has free will**, which is of course contrary to the **Quranic** perception
- (c) That his **Isnads** were defective, ie not 'iron' tight by naming all the reporters, which of course is a totally irrelevant objection since he was reporting on events that were so recent that they did not require a chain of reporters. He was after all no different from all the other traditionists of his own period, **since they too did not require Isnad to 'prove' their reports**.
- (d) He used reports of traditions gathered from **Jewish** and **Christian** sources which is unacceptable in the psyche of fundamentalist **Muhammadans**.

(e) He was generally so balanced in his views and reports that he had several very complimentary reports upon the **Jews** of **Arabia** which is again held against him by the fundamentalists who would rather have only one sided and extremely complimentary reports upon **Muhammad** and all his followers.

(f) Most important of all, his report about **Laylat al Qadr** (the first 'revelation'), contradicts all the later versions that were **DOCTORED** and **ALTERED** to suit the new theological conditions.

(g) Two other important and significant reports that diminish the concepts of infallibility and sagacity of **Muhammad** are challenged in the versions given by **Ibn Ishaq**.

Among the most important **Muhammadan** traditionists who thought very highly of him were:

I. I.I. al Zuhri: " **Knowledge will remain in Medina as long as Ibn Ishaq lives**"

II. Abu Zur'a: " When tested by traditionists he was found truthful"

III. Abu Hatim: "His traditions are copied by others"

IV. Al Shafi'i: "He who wants to study al **Maghazi** deeply must consult **Ibn Ishaq**"

V. Asim b Umar b Qatada: "Knowledge will remain among men as long as **Ibn Ishaq** lives"

VI. Ahmad b Hanbal: "**Excellent in tradition**"

\*\*\* It is not difficult to understand why the name of **Ibn Ishaq** has been held in low esteem by the **Classical Traditionists of the Third Islamic Century**. They were reluctant to, and in a total state of intellectual denial to accept **Muhammad's portrayal by Ibn Ishaq**, which is, to put it charitably, extremely unfavourable and unpleasant.

The biography shows a man who is utterly without mercy or compassion. He incites his followers to commit mass murder and assassinations against individuals and tribes who either displeased him, opposed him or, because of jealousy; he wanted to acquire their wealth and women.

He allowed and encouraged his gullible, superstitious and generally illiterate followers, to break every single rule of decency and chivalry to gain his ends. Their lives were totally dispensable. They were cunningly, deviously and inhumanly misled to their deaths with promises of **Eternal Sexual and Sensual Pleasures** in **Muhammad's version of Paradise**, as long as they fought and died for his 'belief system'.

This abysmal picture of **Muhammad** was not painted by, and cannot be dismissed as the rantings of an enemy of 'Islam'. That is why, in spite of the fact that the **Classical Traditionists** did their best to ignore his work, they also did not attack or try to discredit those portions of the biography that showed **Muhammad** in the most disagreeable manner.